

The Brooklyn Jewish Center Review

AN ANSWER FROM RABBI
LEVINTHAL TO A YOUNG
JEW WHO JOINED THE
OPPONENTS OF CONSCRIPTION

FRANCE'S JEWISH
SCAPEGOATS

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CONDITIONS

THE UNDERSTANDING
ARTHUR SCHNITZLER

JEWISH EVENTS REVIEWED

SEPTEMBER

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FRANCE'S JEWISH SCAPEGOATS

EVER since the memorable day in June when the government of Marshal Petain sued for an armistice at the hands of the Hitler government, attempts have been made to properly evaluate the causes that brought about the tragic collapse of the Republic of France.

Without going into a detailed analysis of the different factions that are being blamed for the disaster, it is evident that the country must have been corrupt to the core, otherwise it would have made a much better showing than it did. A country possessing the resources of France, with an army that was considered the best in Europe, could, if possessing proper morale and leadership, have withstood the onslaught of the Nazi forces for a much longer time than four weeks.

Marshal Petain himself, in a recent statement, asserts that the collapse of France was not due to the blows of the enemy. Hitler, he says, won the war against France by appropriating French principles in constructing his Third Reich on the purest and most authentic French traditions. The "New France," therefore, is not an imitation of Nazi design, but a reappropriation of genuine French ideas. In view of Marshal Petain's previous statement that the Vichy Government "has a rope round its neck that the Germans may twist at will" we may assume that the statements and actions of the French leaders are the result of a desire to curry favor of the Nazis at whose mercy the entire country is at the present time.

It is in line with this policy that one must view the recent arrest of Leon Blum and the previous indictment of Georges Mandel, who was interned together with several other former political leaders of France.

Blum was not a member of the government which declared war against Germany. He was not called to participate in the government that prosecuted the war. When Reynaud succeeded Daladier three socialists were

appointed to the cabinet. Blum was not among them. As leader of the French socialists, and, true to the party's traditions, Leon Blum sought peace by disarmament. As Prime Minister, when the menace of Hitlerism became apparent, he was responsible for obtaining the highest appropriations for armaments. Later, when the war danger became clearer, and his successor, Daladier, urged appropriations for the realization of an armaments plan extending over four years, Blum obtained the support of his political friends, the socialists, who for the first time in their history, then voted appropriations for defense.

The accusation will undoubtedly be levelled against him that he instituted the forty hour week in France and thus retarded the rearmament program of the country. Blum was the leader of the Popular Front, and the bill was presented in the name of the government in which several political parties participated. The law was not forced upon the country by a dictator but was passed by the two houses of Parliament in accordance with the provisions of the French constitution.

The other political leader whom the "men of Vichy" have singled out as the scapegoat is Georges Mandel, who was the Minister of Interior in the last French cabinet. A brilliant intellect and a great French patriot he managed to survive the muddy French politics without ever being involved in any of the political scandals that often rocked the country. Disciple and collaborator of Clemenceau, he gave his very life to promote the welfare of his native France.

Elie J. Bois, former Editor of the *Petit Parisian*, describing the last meeting of the cabinet before the capitulation of France, states: "In these historic days this man was the soul of France. Georges Mandel showed himself to be the true spiritual son of Clemenceau—the Clemenceau of 1918, who won the war because, when Paris was threatened in 1918 and the whole

front seemed to crumble, he shouted, 'I shall keep on fighting.' M. Mandel followed in his footsteps when he said to the defeatists at a Cabinet meeting: 'I am surprised to hear of capitulation from Ministers newly appointed to strengthen the war Cabinet.' Mandel might have won had not the plotters exploited his 'non-Aryan' origin, in spite of his obvious patriotism."

The tragedy of it all is that men in this country who should know better are parroting the accusations of the Nazi propagandists and their willing tools in France that Blum was responsible for the downfall of that unhappy country. The name of Blum has even been injected into the present political campaign, and America is warned to avoid the blunders committed under his administration.

It will be apt to quote from one of the brilliant Dorothy Thompson's recent columns: ". . . At home, we hear words from those who aspire to political leadership—and, again, the meaningless explanation: 'the fault is due to the Popular Front, to Leon Blum. That means: This unique disaster that ends an epoch is due to a brief incidental interlude in the history of a people ambling toward destruction. I am terrified as I listen to these explanations. M. Blum and his government emerge as one blurred face in a company of ghosts. I find no sharp, distinguishing features between Flandin and Daladier, Gamelin and Weygand, Paul Reynaud and Mandel, Bonnet and Blum, the Comete des Forges and the Confederation of the Trades Unions. Petain and Baudoin, and Laval. All of them were members of the same society, reading from Left to Right or from Right to Left."

In a larger sense, perhaps, it is not altogether strange that at a time when France is erasing from its life the immortal motto of the French revolution, Liberty, Equality and Fraternity, that Mandel and Blum should be singled out as the leading scapegoats of that sad company which is being made to endure the ordeal of Riom.

—J. G.

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JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

IT is in a perplexed world that we find ourselves today. In that chapter of the Bible known as the *Tochecho*, which enumerates the horrible punishments awaiting a sinful generation, there is one curse that seems to have come upon us today in great force—"I will appoint confusion upon you." There is confusion all about us, and, worst of all, confusion in our thinking.

On no subject do I find so much confusion, so much obscure thinking, as on the subject of peace. And it is strange that this bewilderment is to be noted even among so-called intellectuals.

Now, I well understand the attitude of the left-wingers whose thinking is controlled by Moscow or Union Sq., who follow in blind faith every word and every interpretation that comes from their accepted oracles. It is, however, not so easy to understand the attitude of those who are supposed to be truly liberal and yet fail to see that the stand they take is the greatest danger to those very ideals that they are supposed to cherish.

The other day I received a long letter from a young man in Washington addressed to the "Leaders in American Jewry." He prefaced the letter with a biographical sketch of himself, saying that he has a Phi Beta Kappa key from a prominent university, that he was a leader in all his classes, etc. His main thesis was directed against the Burke-Wadsworth Conscription Bill. But his reasoning went further. President Roosevelt, in espousing the Defense Program, was doing what Hitler first did, therefore he is Hitlerizing America. Hitler drafted his young Germans; Roosevelt now wants to draft the young Americans, therefore he is but another Hitler. The writer then appealed to the Jewishness of the leaders to whom he addressed himself. The Jew is the first to lose in case of war, he declared, therefore, the Jew should oppose these acts of the President and Congress. They will lead us to war, and therefore to the terrible fate that awaits the Jew.

I am taking the liberty to quote the

"בְּין־רֹבֵן־עֲצָמָנוּ"

following passages from my reply to this letter in the hope that they may help to dispel the fallacious reasoning not only of this one misguided youth, but of others like him who are confounded because of the curse of confusion that has come upon them:

"To be very frank, it was a good idea for you to give a sort of biographical sketch of yourself and to tell your accomplishments at college, otherwise your letter would give no evidence that it was written by one with such a background.

"I often become very discouraged with our colleges and the education which they offer when I see the muddled and befuddled thinking of some of their graduates. Your letter is such a conglomeration of illogical reasoning that I am still wondering if it was really written by one who was supposed to imbibe such knowledge as you say you did. I am not going to dignify your remarks regarding Roosevelt with a reply . . . Also, I cannot argue your main premise because we differ fundamentally in our understanding of the Burke-Wadsworth Bill. You see it as the first step to war; I see it as the first step to real peace. Believe me when I say that I am as much interested in keeping America out of war as you are. I well know the evils of war.

"But my reading of modern history teaches me that the tragedy of France and the tragedy of England came about because these countries held your philosophy and failed to prepare an adequate defense against war. I want America to be spared the tragedy that has overtaken them. That is why I believe that we must arm ourselves. That is why I believe in the Burke-Wadsworth Bill which conscripts the manpower and wealth of America in time of peace so that our strength shall make us safe from war.

"That one thing in your letter, however that distressed me most, was the indirect insult that you hurl at the Jews of America. Your whole reasoning seems to imply that since we Jews may suffer more if a war should come, therefore, we should oppose a

policy even though the welfare of America demands it. I say again that this is an insult to the Jewish citizens. All of us, with the exception of the small handful of Stalinists, are interested primarily in the welfare of America.

We know that the welfare of America will also mean the welfare of all its citizens, including the Jews. I refuse to look upon the problems facing America solely from the point of view of a Jew. I do not believe that you have done any service either to America or to the Jew with a letter such as you wrote. Unfortunately, you are one of many young Americans who have lost their moral stamina, who have become flabby in their thinking, who have become cowardly in their outlook, who are willing to see justice and truth trampled as long as their own flesh remains untouched.

"This is not the spirit of Judaism. I should like to refer you to the first chapter of the Ethics of the Fathers, in which the Jewish conception of peace is outlined: 'The world rests upon truth, upon justice and upon peace.' You notice that in the wording used by this rabbi certain fundamentals must precede peace if the peace is to be worthwhile. There must be truth and justice, if peace is to have any validity. To have peace without truth and without justice is one of the greatest curses that can face humanity, for it is no peace at all—it is only a brief prelude to another war!"

How little such people as my young correspondent understand the true meaning and the demands of the ideal of Peace. Alas, we are living in a day when those who are bent on destroying the peace of the world know only one language—force, and respect only one thing—again Force. Not to prepare now, to keep America defenseless, is the greatest encouragement that we could give to those modern barbarians to unleash their wrath upon us. To enjoy real peace, to keep the danger of these cruel despots from our shore, to make them respect our way of life, one thing above all is essential: to prepare, and to prepare with all the strength that is in us.

Israel H. Berenthal

THE J. D. C. UNDER PRESENT CONDITIONS

By ARTHUR SETTEL

The following is an official statement prepared for the "Review" by a member of the United Jewish Appeal. It answers many questions about the work of this life-saving organization which many have been anxious to ask.

AT this moment there are 5,500,000 Jews in Europe who are being sorely tried as the heavily mailed fist of totalitarian and total war cracks down upon them. Those who have lived in countries like Czechoslovakia, Norway, Denmark, the Netherlands, Belgium and France, which were devoted to the ideals of freedom and democracy, have been caught up in the sweep of war and destruction that engulfed all of Western Europe but the fate of the Jews in these lands is worse than that of their fellows. Those in Roumania and Hungary and Yugoslavia, countries which have been snared in the orbit of the Nazi Empire, are the targets for repressive legislation as severe and as harsh as anything conceived in Germany. Hundreds of thousands of heads of families have been thrown out of employment, being deprived at the same time of the right to work—which is tantamount to a death sentence for many who are beyond our help because funds are not available with which to help them. Many are in prison, the charge against them being that they are Jews. Sharp, sudden and ruinous pogroms which are planned and executed by "officially inspired" crews of thugs and criminal elements, have been directed against Jews with terrible results. Starved and beaten, humiliated in their native lands, and hounded in countries where they have fled for shelter, European Israel is passing through a trial by fire which defies description.

The columns of our daily newspapers are crowded with reports from hitherto hospitable and liberty-loving lands, which tell us in telescopic messages something of what is happening to our people. Demonstrations against Jews in Paris . . . demands by a Vichy journal for "racial" laws modeled on those in the Reich . . . the enactment of violently bitter anti-Semitic laws in Roumania . . . the herding of Jews into a vast ghetto in Poland . . . Jews ousted from the pro-

fession in Slovakia . . . Jews in the former duchy of Luxembourg being forced to wear the yellow "badge of shame" . . . denationalization of the Jews in Italy . . . seizure of Jewish property in Hungary and elsewhere.

But there is an instrument which helps to alleviate this fearful suffering. This instrument is the United Jewish Appeal, which acts as the clearing house for all contributions to European relief, rescue and resettlement, Palestine immigration and upbuilding, and the settlement and adjustment of refugees in the United States through its three constituent agencies, the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, Inc.

Since its establishment 25 years ago the Joint Distribution Committee, one of the great arms of reconstruction and rescue through which Americans can translate their sympathy into concrete and effective aid, has been building up an efficient machinery and personnel that can cope with every kind of problem under changing conditions. Currently, with the permission of the German Government, the J. D. C. subvents programs of relief, vocational training, schooling of children, care of the aged and infirm and emigration assistance in behalf of the Jews of Greater Germany, the J.D.C. has the sole responsibility for providing for the needs, insofar as funds are available, of suffering Jews totaling more than 240,000 in Old Germany, about 50,000 in Austria and similar numbers in other lands within the German orbit. The work is done through central local committees in each of the respective countries.

In unoccupied France today there are more than 12,000 German Jewish, Belgian, Dutch and native French refugees congregated in primitive, makeshift camps. They are without funds, adequate food or any of their possessions. Outside these camps there are 20,000 refugees in desperate need of food and clothing. They must have a minimum of \$100,000 monthly even to attempt the work so frantically needed. And this estimate is based on

a sub-standard scale of 9 francs per person for food and shelter *only*. The estimate does not cover many other essential requirements such as demobilized Jewish soldiers and the needs of hundreds of children in charge of the society Ose.

From other parts of Nazi-controlled Europe, the J.D.C. has been receiving urgent appeals for help. In Amsterdam where 400 persons are ready for immediate emigration via Lisbon, \$100,000 is needed, apart from the internal budget. Through the United States Department, the J.D.C. has received an appeal from Belgian committees which have been advised against future repayment by the United Jewish Appeal. The Jewish Welfare Agency in Luxembourg has been reconstituted and requires a minimum of \$2,000 monthly. Portugal whose refugee relief problem hitherto required a subvention of only \$400 a month from the J.D.C. has now become a focal center for this work. For the month of July, \$2,500 was required; for August, \$3,500, and the figure must continue to rise. In Germany proper, Austria, Bohemia-Moravia and Slovakia, the needs are enormous and the J.D.C. is working without interruption, within limits of its available funds.

Perhaps the most challenging demands made upon the J.D.C. come from Nazi-controlled Poland where 1,250,000 Jews lack life's barest essentials. Because of curtailed appropriations, the J.D.C. Polish branch has already been forced to close some of the 850 relief stations which it operated in German Poland earlier this year. The threat impends that more of these institutions—possibly those which service 50,000 children daily—will have to shut down.

Here is the text of a cablegram received from its European headquarters by the Joint Distribution Committee a few weeks ago. It gives an idea as to the current minimum requirements of the J.D.C. program:

"For August require (1) \$50,000 refugee aid; (2) \$50,000 child, orphan care; (3) \$50,000 professional training and trade schools; (4) a. \$30,000 medical work, b. \$10,000 chalutzim, agricultural retraining; (5)

\$50,000 separately for Eastern Upper Silesia and Lodz above \$240,000 monthly budget necessary in cash and foodstuffs stop Urgent remit immediately otherwise compelled to close our assisted aid institutions stop Recommend urgently make larger advances to us."

Eleven thousand of the 15,000 refugees from Poland now in Lithuania are being fed daily by the Joint Distribution Committee whose representatives continue relief operations despite the Russian occupation and upon whom the full responsibility falls. In Hungary, Roumania, Yugoslavia and other Balkan States, hundreds of thousands of native-born Jews and refugees who are being declassed, uprooted and deprived of elementary human rights, are receiving every possible kind of assistance. Throughout South and Central America and in Shanghai the J.D.C. conducts extensive programs of refugee aid.

No. J.D.C. money has ever helped or is today helping the German economy. American dollars do not go physically into Germany or German-occupied territory. The J.D.C. has worked out what it calls a clearance arrangement which operates in this fashion: Prospective emigrants in Germany or Austria deposit Reichsmarks with the relief agencies of these countries. In turn, they are credited, once they have left Germany or Austria, with transportation costs which are paid for by the J.D.C. in dollars. The J.D.C. pays these dollars to the American President Line or the Japanese steamship lines, or some other shipping companies, but we do not send them into Germany. The only money available in Germany are the Reichsmarks which are left with the welfare agencies by the emigrants, and which are used to finance relief program there. Part of them are converted into zlotys and sent into Poland to pay for our relief programs in that country.

So you see, we derive a triple benefit from the dollars which the Jews of America contribute to the J. D. C. through the United Jewish Appeal.

First, thousands of refugees are enabled to emigrate through the payment of their steamship fares and landing monies with our dollars. This they could never do without the J.D.C., because although they may have the price of their transportation in Reichsmarks, those Reichsmarks are not valid for defraying steamship

passage. Shipping companies will accept only dollars, and the J.D.C. is the source of these dollars for Jews emigrating from Germany.

Secondly, the local currency put up in the countries of Greater Germany is used for vitally indispensable relief work, for feeding and housing and sheltering, for the education of children and the care of the aged, for programs of vocational training which will fit emigrants for new lives overseas.

Thirdly, by converting Reichsmarks into zlotys, the United Jewish Appeal is enabled to feed and house and give medical care to thousands of Polish Jewish children, who without us would be minus life's barest essentials. To keep these children alive against a better day when they may perhaps grow up into useful and productive adulthood, is one of the most challenging tasks that faces the Joint Distribution Committee.

Nor is any question of violating the British blockade of continental Europe involved in these activities. Because the work is conducted through local committees in each country, which secure the necessary supplies and commodities locally, the J.D.C. has never been faced with the problem of shipping materials across the Atlantic. At present, the sole requirement is money to be made available to the affiliated committees.

And now, what of Palestine, where 500,000 Jews, more than half of them fugitives from Hitlerism, have found a permanent haven home? How has the war affected these forward-looking people? Have they been able to counteract the economic setback resulting from the conflict of which they are a part? Does immigration continue? Are the newcomers absorbed into the industrial and agricultural fabric of the country? Does land colonization continue? Have we been able to continue to purchase further acreage?

British-Mandated Palestine is in the theatre of the war, and as such has been placed on a war footing. Jews of the National Homeland have been carrying on uninterruptedly the program of rebuilding, preparing the country for further immigration and colonization with funds supported by American Jews through the instrumentality of the United Palestine Appeal, constituent agency of the United Jewish Appeal for Refugees and Overseas Needs.

Although Palestine has endured one year of war, the Jewish community has maintained a steady tempo of progress in its program of construction. The flow of Jewish immigration has been sustained, colonization has gone forward and the establishment of new industries has helped restore the economic structure to normalcy. Alternative channels of immigration have permitted Jewish refugees to find their way to Palestine despite the closing of the Mediterranean. The maintenance of this situation depends to a large extent upon funds provided by American Jewry through the United Jewish Appeal.

Now, coming to this hemisphere, questions naturally arise regarding the immigration and settlement of refugees in the U.S.A., work that comes within the purview of the National Refugee Service, third of the constituent agencies of the United Jewish Appeal. What are the tasks of the N.R.S. and how does it function at this time? Has the war increased or diminished these tasks?

With the spread of the war zone, new avenues of escape have been developed through which refugees are able to reach the United States ports of entry from "waiting lands" in Latin America, Shanghai and England, and from Germany itself. The two most important tasks of the National Refugee Service is the distribution of refugees throughout the country so that they will not concentrate in the cities of their arrival, and their training for life in the United States. Over 6,000 refugees and their friends and relatives call at the N.R.S. offices each week to explain their need for immediate and long-range assistance. Such aid is given, in the form of temporary financial aid, help in job finding, vocational readjustment, loans, citizenship and language training, special assistance for professional men, farmers and refugee children, and resettlement. During 1939, the N.R.S. resettled 3,500 refugees on a national scale in cooperation with 750 local committees who accept the newcomers on the basis of previously pledged quotas. During the present year indications are that the quota of immigration of German Jews and other Jews under German domination will be filled even if emigration directly from the Reich should cease completely. The 3,500 who were resettled in 1939 represent only one re-

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THE UNDERSTANDING ARTHUR SCHNITZLER

By EBRIA FEINBLATT

In this day of predominating social mindedness and historical searching, the psychological dramas of Arthur Schnitzler may seem to some a bit dated, as though their very psychologicalness has been ploughed under by the host of disturbances and problems of the agitated present. But human relationships, despite all changing responses to changing environments, remain fairly unaffected; social problems and solutions do not deflect our basic natures and needs, emancipate them as they might. And so the eminent Viennese-Jewish playwright-physician dealt with people independently of their economic or social conditions, with people whose characters were their destinies, and indicated that their straits and conflicts were the result of certain propensities inherent in their individual emotional consciousness. The value of this variety of drama written by a man whose background was thoroughly medical and scientific is ultimately clinical and therapeutic, for being of the psychoanalytic school it exposes and underlines human character to the end that some folk may be inspired to become admirable — or at least aware of the grief and suffering human beings can deal one another if each remains locked in the tightness of his own breast.

"As long as men and women," wrote Pierre Loving in 1916, "will continue to be intrigued by the elusive enigma of life, by subtle states of the soul, by problems of the subliminal self, so long, we may venture to predict, will the plays of Arthur Schnitzler compel attention from the truly great audiences of the world..."

And studies of the "subtle states of the soul" are these problem plays of Schnitzler, with their significance both as reflection and index. "Intermezzo," for instance, is a fine unfoldment of the gradual failure of a highly intelligent couple to sustain friendship once their formal marriage is at an end.

For when the old marital conventions have been broken down and seen through, the wife emerges to realize and accept woman's right to and need for creative living with all the freedom it implies. She shakes off her husband's protecting hand which seeks to spare her the experiences for which she has always longed and

always repressed. Says the wife, Cecilia, a successful young operatic star, "Yes, that's it: now I can feel all those desires that used to pass me by as if deflected by a cuirass of insensitivity . . . Now I can feel how they touch my body and my soul, filling me with qualms and passions. The earth seems full of adventure. The sky seems radiant with flames . . . And it is as if I could see myself stand waiting with wide-open arms." Cecilia and her composer husband, Amadeus, have realized that as intelligent adults they must both have greater freedom in their personal lives for intimate contacts than marriage allows. They decide to transform the marriage into a friendship, believing they are sufficiently detached. But upon the very first test they fail, particularly Amadeus, for he still loves Cecilia and finds her very attractive. For one night he again becomes her lover, but this lapse only convinces Cecilia the more of their need and right for complete separation. She feels that a rift has come between them which is permanent, and she tells him: "We were neither made to love each other faithfully forever nor to maintain a pure friendship. Others have become resigned—I can't — and you mustn't allow yourself, Amadeus. Our experiment has failed . . ."

Here we see that Schnitzler's attitude toward living called for almost unbridled experimentation, that he believed in individual fulfillment as the greatest, nay, the only value. This is the theme of his important plays, the aforementioned "Intermezzo," the moving "The Lonely Way," "The Vast Domain," "The Call to Life," "Young Medardus," an historical drama, and the famed "Professor Bernhardi." The remainder of his plays are of light moment, his first one-acters, "Affairs of Anatol," "Reigen," and various playlets such as "Gallant Cassian," and the sketches called "Living Hours." These are all flashes of moods, mostly of the twilight between lovers, people who are strictly types, created to deliver the author's cynical reactions to human affairs. They evoke the worldly, romantic, sophisticated atmosphere of traditional Vienna as it might have been some autumn

night—somehow sunlight is absent in Schnitzler; he was always in the dusk, the time for love or departure.

"Anatol," his first literary effort, consists of seven scenes, all played out by Anatol, a gay young blade, his friend, Max, and a woman. Anatol, as sentimental and superficial as a Viennese waltz can be, and as irresistible is always the lover, either disappointed or disappointing, and in most of the episodes the hour of parting is the hub of the conversation, for always Anatol has wearied himself . . . or his mistress. Short as the flashes are, they manage to bite into the most revealing traits of the characters, exposing their frets and foibles, their superficiality and infidelity, and of course, the inconstancy of love. "Reigen" is a record of ten cycles of intimacy between ten people who constitute a chain inasmuch as their promiscuity leads them from one to another as they change partners. Here we have the actual invasion into the chambers of passion, and we are conducted into them by a man who spreads no veil of elevation or romance over the proceedings but ironically discloses all the desires and deceptions which motivate the protagonists, from prostitute to nobleman. It is a round of sex adventure, and Schnitzler invites us to look in so that we, too, may weary of the endless intrigue he sees humanity embroiled in, in which life is nothing so much as preying, emotionally and psychologically as well as corporeally.

"Gallant Cassian" is a little satire rightly termed a puppet-play, for its characters are no more than dolls whose original desires are completely directed and deflected by fate. Light, fantastic, it is the delightful tale of a young country flute player, Martin, who hopes by his extraordinary luck in gambling to make enough money to buy the love of a certain beautiful, wanton dancer—or die. Having practised the art of love upon his young, simple sweetheart, Sophy, he is all prepared to depart for conquest when his gallant cousin, Cassian arrives, wins all of Martin's money, plus Sophy, fatally engages Martin in a duel, and runs off planning to desert Sophy for the beautiful dancer!

To turn from all this froth and fun to a tragedy like "The Lonely Way," written in 1903, is to turn to the other side of Schnitzler, the side occupied with conflict, particularly the conflict between "public" and "private" history. For every individual, there is, no doubt, a degree of dissonance between his own picture of what his life shou'd be and what it becomes as a result of the press of societal circumstances. In his own life, Schnitzler, who died in 1931 at the age of sixty-nine, knew the conflict between successive generations, for it was always his father's wish that he turn his energies undividedly to medicine—which, of course, he did not do. And although he divided his life between literature and science, it has been rumored that even with his literary success he may have regretted his attention to letters, for eschewing them he might have equalled the career of his father, Prof. Johann Schnitzler, a renowned throat specialist.

In "The Lonely Way," the playwright deals with the most discordant enemies of social conformity, namely, the artists whose intense individualism causes them to detach themselves almost completely from those types of human relationships which are of such primary importance to others. The artists represent the consciousness which has its roots in intellectual or aesthetic creation rather than in deep-seated human contacts, and consequently they suffer from the loneliness of complete estrangement. So the drama is primarily a contrast between the people who express their familial instincts, and those who escape the ensuing entanglement.

Two old friends of the family of Professor Wegrat, a comfortable bourgeois, are Julian Fichtner, an artist, and Stephen Von Sala, a writer and archaeologist. Wegrat, president of an academy of plastic arts, is a rather frustrated man, one who in his youth lacked just the right amount of push to carve a career for himself as an artist such as his life-long friend, Fichtner. Instead, he married and reared a family of two children, Felix, an intelligent, sensitive lieutenant, and Johanna, a passionate individualist, strangely insensitive to the sufferings of others. Before Wegrat's wife, Gabrielle, dies, she gives Felix a portrait painted of her by Fichtner before her marriage. The picture, coupled with her strange attitude, drives Fe-

lix to wonder about Fichtner, to whom he has always been very much attached. The artist confesses that he is Felix's father, that he deserted Gabrielle on the eve of the running away because he valued his own freedom above all else, and left her to marry Wegrat to whom she had already been engaged. Fichtner's life, like Von Sala's, has been one of running away from human entanglements, but while the latter is fairly content with his choice, the former desperately wants the love of his son, having come to realize that he can no longer face the emptiness of living alone. But, too late. For Felix, realizing his father's basic selfishness, turns from him as from a stranger. And Von Sala, too, finds human kinship again too tardily, for when he is ready to leave on an archaeological expedition with Johanna, who loves him deeply, he learns he has not long to live — which news causes the girl to drown herself in a little pool in his garden where they had often sat and talked. And this act, in turn, is impetus for Von Sala to make his own dispatch with a bullet.

The importance of "The Lonely Way" lies in its honest confrontation of the arch-individualist with himself, in its probing into the ultimate values of human relations. Von Sala, chiding Fichtner for his sentimental about-face in regards to his son, says: "To love means to live for the sake of somebody else. Have we ever made a sacrifice by which our sensuality or our vanity didn't profit? And do you think that we could dare to turn to any human being, man or woman, with a demand that any gift of ours be returned? I am not thinking of pearls now, or annuities, or cheap wisdom, but of some piece of our real selves, some hour of our own existence, which we have surrendered to such a being without at once exacting payment for it in some sort of coin."

It is the play's great strength that all the characters unfold consistently, that none of them receive sudden changes in their state of being, but follow out to logical conclusions the fate their own personalities and motives have set into motion. In vain does Fichtner try to summon up before his son the love-bliss he gave his mother for a short time. Felix can only see her suffering through the long silent years she hid her secret. And Gabrielle was only one of the many women Fichtner abandoned,

among them, Irene Herms, one time famous actress who regards her life as wasted because she had not borne Fichtner's child. But, not only does Schnitzler insist that the extreme solipsist earns no human kin,—he adds as well the plight of the normal, love-giving person who like Professor Wegrat is also left alone as the path of his children branches. Says Wegrat at the end: "We have to struggle to keep our children almost from the very moment they arrive — and the struggle is a pretty hopeless one at that. But that's the way of life: they cannot possibly belong to us. And as far as other people are concerned . . . Even our friends come into our lives only as guests who rise from the table when they have eaten, and walk out. Like us, they have their own streets, their own affairs. And it's quite natural it should be so. . . ."

Thus, ultimately, the playwright sees for all, a lonely way, varying probably only in degree, and dependent on character and circumstance. For the Professor Wegrats the lonely way is lightened greatly by the fact that they gave much, although curtailing themselves as a result: for the Fichtners and Von Salas, the filchers of emotions, the grim knowledge that "Our follies and rascalities may remain hidden to others—but never to ourselves. In our innermost soul we always know what to think of ourselves." Thus, humanity resolves into two types: those who would dominate others and those who would dominate themselves, those who use others, and those who give themselves. And, according to Schnitzler, the "lone wolves" are not life bringers, but life destroyers, although in themselves they live with relentless vividness. For instance, Von Sala who reminiscently expounds to the ardent Johanna on the strange process which builds the landscape of the memory says: "The present—what does it mean anyhow? Are we then locked breast to breast with the moment as with a friend whom we embrace—or an enemy who is pressing us? Has not the word that just rings out turned to memory already? Is not the note that starts a melody reduced to memory before the song is ended? Is your coming to this garden anything but 'a memory, Johanna? Are not your steps across that meadow as much a matter of the past as are the steps of creatures dead these many years?" And when the

(Continued on page 28)

THE NEWS OF THE MONTH

By LESTER LYONS

DURING the past year about 18,000 Jews entered Palestine. The Jewish Agency for Palestine is distributing on regular schedule 6,000 immigration certificates at its disposal. Despite the war, the extension of Jewish colonization projects has taken place uninterruptedly. Fifteen new settlements are shortly to be established by the Jewish Agency and the Jewish National Fund on land already acquired. Over 100 settlements now in existence are to be consolidated and extended. The war has reduced foreign markets, curtailed credits, and caused unemployment in key industries. Between 10,000 and 12,000 persons are unemployed at present. Nearly half of these were unemployed at the beginning of the war. The creation of new industrial enterprises has absorbed many of the unemployed. Sixty new enterprises have been started this year. The Jewish Agency has a heavy burden in providing for the relief of Jewish residents as well as immigrants. The wanton Italian bombings of Palestinian cities have accentuated the relief problem. As part of its program to maintain the economic structure of Palestine, the Jewish Agency has given financial assistance to all branches of industry. In this country, the United Palestine Appeal is making a spirited effort to support the work of the Jewish Agency and the Jewish National Fund in meeting the normal as well as war-time needs of the Jews in Palestine.

In order that Palestine might achieve agricultural self-sufficiency the government has granted loans of 100,000 pounds to grain growers. Consumption of agricultural products has increased greatly since the arrival of additional British, Australian, Polish and Czech troops.

The British government has finally granted permission to Palestinian Jews to establish their own infantry companies. These companies will form a part of the British army. They will serve in Palestine and may be employed in neighboring countries for the purpose of defending Palestine.

Within ten minutes after the first Italian bombs had been dropped over

Tel Aviv hundreds of trained volunteers, including 61 doctors, nurses, and stretcher bearers, arrived at the scene for duty. Many countries throughout the world have cabled to the municipality of Tel Aviv their sympathy and indignation against the Italians. The Emergency Committee of Hadassah has contributed 500 pounds for emergency hospitalization in that city.

opened a special office in Athens, Greece.

The Nazi government has ordered Norway to confiscate 80 per cent of the wealth of its Jewish population before the end of the year. The seized funds are to be paid to Germany as part of the war debt of 200,000,000 Norwegian kronen which has been assessed against Norway.

Arduous routes have to be followed by European Jews seeking to escape to Palestine. Because the Mediterranean is closed to shipping, Jews in western Europe are obliged to travel by way of Lisbon, Portugal, to the Cape of Good Hope, then to Bombay, Basra, and Palestine. This trip takes 46 days. Jews in Sweden and the Baltic countries go to Palestine through Russia. The Soviet government has arranged with the Jewish Agency for the issuance of transit visas through Odessa. Refugees in Yugoslavia or Greece can take the land route through Turkey and Syria. To assist immigrants using the Balkan route, the Jewish Agency has

The Roumanian Minister of Education has issued a decree barring Jewish children, with a few exceptions, from the public schools. The Bucharest Bar Association has removed 785 Jewish lawyers from the list of lawyers eligible to practice in Roumanian courts.

The Chamber of Deputies of Bolivia has approved the first reading of a bill which would cancel immigration permits in favor of Jews "in general and without exception," including permits already granted. The bill was introduced by a number of deputies who asserted that the "Jews are an unhealthy element" because of their "selfish social, racial and moral principles."

CATHOLICISM ATTACKS ANTI-SEMITISM

THAT Pope Pius XII has been subjected to vehement attacks in the Fascist-controlled Italian press because he has expressed compassion for the "terrible sufferings and grievous trials of Jews throughout Europe," is the assertion of Msgr. Michael J. Ready, general-secretary of the National Catholic Welfare Conference. Msgr. Ready charges Roberto Farinacci, Italian Minister of State and editor of *Regime Fascista*, with engaging in a "campaign of vilification against the Holy See and the Pope."

Several months ago Jacques Maritain, one of the foremost Catholic theologians and philosophers, was asked whether he was a Jew. His answer was "Alas, no, I am not a Jew. I regret it, for it is a great privilege to belong to the same race as Jesus Christ and the Blessed Virgin."

A strong appeal to Catholics to guard against all forms of anti-Semitism, whether conscious or unconscious, is made in an article in the July issue of *The Catholic World*. The author, Thomas F. Doyle, points out that many Catholics betray at times a tendency to disparage the Jews and to accept without question every calumny leveled against them. Mr. Doyle mentions the affinity between Judaism and Christianity and refutes the charges that the Jews are Communists and dominate American industry. In condemning organizations which propagate anti-Semitism the author declares, "It is folly not to recognize that the Jew has made unique contributions to the culture of the world, or to suggest that as a unit in many nations he cannot continue as a useful and indispensable force."

Dr. Andrew Efron of Yale University is reported to have found a secret key to ancient knowledge which is supposed to rationalize the accounts appearing in the Bible. Dr. Efron asserts that in the light of his discovery the ages of all patriarchs, from Adam to Noah, must be rectified. Methuselah, according to this scholar, lived only 192 years instead of 969: Adam 96 rather than 930; and Noah, when he built the Ark, was 48, and not 600 years old. Dr. Efron maintains that "the legends composing the Genesis receive a perfectly rational explanation and are entirely correct. They reveal to us the actual way of cultural-historical" origins.

Rabbi Abraham E. Millgram, of Philadelphia, has been appointed the first Director of the newly-established Hillel Foundation at the University of Minnesota. Rabbi Millgram will direct a program of cultural, religious and social welfare activities for the 1,200 Jewish students at the university. This Foundation is the 43rd of the Foundations and Counselorships maintained for Jewish students by B'nai B'rith at as many colleges. Eleven more units are to be opened shortly. Over 30,000 Jewish students will be served by all the Foundations and Counselorships.

That Jews make good farmers is the official opinion of Alfred Wagg, assistant secretary of the Inter-Governmental Committee on Refugees. Mr. Wagg, who recently returned from the Dominican Republic, said that the Sosua colonization project "is final proof that the canard that Jews do not make good farmers is false." He reported that within six months the colonists, nearly 50 in number, have placed 600 acres under cultivation.

A campaign to place 1,000 children of British physicians in the homes of American medical men is being instituted by Dr. L. L. Bernstein, resident assistant to the Chief of Survey at the Brooklyn Jewish Hospital. Dr. Bernstein, the local representative of the American Post-Graduate Medical Association of London, which suggested this project, hopes that ultimately 20,000 children of British medical men will find safety and care in this country.

Under the auspices of the Jewish Education Committee of this city, which is administering a million dollar bequest by the late Colonel Friedsam for Jewish education, Jewish Education Month will be opened this week for the purpose of arousing community interest in Jewish education and stimulating enrollment of Jewish children in Jewish schools. It is intended that by means of a sound religious education Jewish children will be enabled to live happily, intelligently, and with self-respect as Americans and Jews.

In cooperation with the same committee the Union of American Hebrew Congregations will open this fall a Demonstration School in a New York City Congregation. The school is to serve as a testing ground for new ideas in the field of Liberal Jewish Education and as an observation school for teachers in Reform Religious Schools in this city.

Although anti-Semite Edward James Smythe, who recently addressed a Klan-Bund meeting, professes to admire and support Father Charles E. Coughlin, who has openly acknowledged such support, Smythe has issued a letter strongly revealing his hatred and contempt toward the Catholic Church. In attacking a certain individual for his anti-fascist work, Smythe declared that such efforts are supported by "Jew-Roman Catholic stooges," and are the result of "an unholy alliance between Jews and Catholics." This fascist head of the Protestant War Veterans of America stated that "the Roman Catholic Church has done more to destroy Christian belief and civilization than all the other forces put together." An ardent Nazi sympathizer, Smythe has referred to Hitler as the "Twentieth Century Messiah."

At its 17th annual convention, attended by over 1,000 delegates and guests, Junior Hadassah, the Young Women's Zionist Organization of America, reaffirmed its intention to exert every effort to safeguard the democratic way of life and preserve and extend the work of upbuilding Palestine. The convention decided to grant a loan of \$10,000 to the Jewish Agency for Palestine; adopt budgets aggregating \$93,000 for Palestinian projects and participation in other Zionist undertakings; establish

LIGHT IN THE DARK NIGHT

A Nazi order compelling Jews in Antwerp, Belgium, to wear yellow badges on their street clothing as a mark of degradation has been rescinded because of the protest of the non-Jewish population. Non-Jews sewed similar yellow badges on their clothing and paraded through the streets with Jews. The Belgian population greeted with enthusiasm such demonstration.

a war emergency fund for youth needs in Palestine; double its present membership of 20,000; expand its Jewish education program and its interest in American problems for the defense of this country and the preservation of democracy. Miss Sylvia Brody, of Akron, Ohio, was elected president.

Rabbi Edward L. Israel, of Baltimore, has been elected president of the Synagogue Council of America, to succeed Dr. David de Sola Pool, Rabbi of the Spanish-Portuguese Synagogue of this city. The constituent organizations of the Council are: the Union of American Hebrew Congregations, the United Synagogue of America, the Union of Orthodox Jewish Congregations of America, the (Reform) Central Conference of American Rabbis, the (Conservative) Rabbinical Assembly, and the (Orthodox) Rabbinical Council. The aim of the Council is to speak and act in furtherance of the common interest of its constituent members in American Judaism. Following its absorption of the Jewish Statistical Bureau, the Council collected statistics of Jewish congregations and of the number and distribution of the Jews in America.

THE SHOFAR IS MODERNIZED

Many congregations are now using the shofar with a mouthpiece developed by the committee on ceremonies of the Central Conference of American Rabbis and the Union of American Hebrew Congregations in order to revive the beauty and solemnity of the shofar service on Rosh Hashonah. Experiment has proved that the mouthpiece facilitates the blowing of the shofar without changing the traditional tone.

LIGHT ON KARAITER HISTORY

HI ZZUK Emunah" is the name of a Hebrew book in the Center library of great value. *Hizzuk Emunah* literally means the strengthening of faith. The book is one of the vast library of polemic literature of the past centuries, but is outstanding because of its systematic structure and its thoroughness. The author was Isaac ben Abraham Troki, a Lithuanian Karaite living in the small town of Troki, near Wilna, in the 16th century.

Who are the Karaites? Karaism is a schism in the Jewish religious life originating in Babylonia in the eighth century C. E. A remnant of that sect still exists in various places. The founder of this sect was one Anan ben David, a Babylonian Jew of noble extraction. The teachings of Anan were theoretically an abrogation of Rabbinic tradition. Factually, however, Anan adopted many Rabbinic practices which he included in his manual of instruction for his followers. The movement was a revolt against Rabbinic teachings and supposedly a return to the strict text of the Bible. Because of their emphasis on the study of the Biblical text, they came to be known in Hebrew as the *Kara'un*, in English, *Karaites*, the people of the scriptural text as distinct from the *Rabbinites*, the people who adhere to the Rabbinic oral law.

The teachings of Anan spread rapidly among the Jews of Babylonia, Egypt and Palestine. In later times a somewhat modified form of the Ananistic depiction found its adherents throughout the Islamic domains and in the Byzantine empire. In more recent times remnants of this Jewish sect were found in the Crimea and in some Lithuanian towns, notably Troki.

Isaac ben Abraham Troki was a member of a distinguished family of his Karaite community. Among the Karaites, the thorough study of the Scriptures was the supreme requirement for scholarship. Their literal interpretation of the text led them to absurdities but it also had the tendency to intensify research in the grammar and linguistics of the Holy Script. The Karaitic zeal in the study of the Scriptures carried its influence into the Rabbinic camp. As early as the tenth century we observe this influence on Saadiah Gaon, one of the

great lights of Jewish history. Saadiah, a profound exegete, grammarian and lexicographer, knew his Bible, and was therefore well-fitted to engage in disputes with the Karaitic opponents in defense of the Rabbinic tradition.

Of the life of Isaac B. Abraham Troki little is known except that in his daily intercourse he made many contacts with the Catholic clergy of his town. That he had a deep knowledge of the Hebrew Scriptures is not at all surprising, but his wide acquaintance with the Christian Scriptures is rather unusual for a Jew of his period. His refutation of many points in the gospels supposedly based on the Old Testament are extremely valid and unique. Undoubtedly, the book displays the results of the author's many discussions with the Christian clerics.

The author did not live to see the completion of this, his major work. His pupil, Joseph ben Mordecai Troki, put the finishing touches to his work by preparing a preface and an index. For many years, however, the "Hizzuk Emunah" remained in manuscript form and underwent many changes at the hands of copyists. One

By DR. E. N. RABINOWITZ

Rabbinic authority even went so far as to substitute Talmudic statements in place of the author's philosophic arguments. The publication of the text with a Latin translation in 1681 brought the book into prominence and caused many passionate arguments because of its attack on the fundamentals of the Christian confession. The Latin translation became the source-book of the free-thinkers of the Age of Enlightenment and is often quoted by Voltaire in his criticism of the gospels. The "Hizzuk Emunah" has been translated into a number of languages, notably German, Spanish, English and Judeo-German.

The Center Library copy of the "Hizzuk Emunah" is a recent acquisition. It was published by Rabbi Mordecai Wechsler in 1932. The compiler saw fit to add to his published work the text of the public discussion of the celebrated Rabbinic scholar, R. Moses ben Nahman Gerondi (RaMbaN), also known as Naimanides, with the apostle Pablo Christiani, before King James of Aragon at Barcelona in the year 1263. He included too a free Yiddish translation. This in itself is a work of considerable historical value and would require a lengthy treatment.

NEW YEAR MESSAGE FROM THE RABBINICAL ASSEMBLY OF AMERICA

AS millions of Jews throughout the world join in worship during these present High Holy Days, their hearts will be deeply stirred by anxiety for the future of Israel, the future of all mankind, in one of the darkest periods of human history. The very air of the synagogue must of necessity be charged with a profound feeling of the gravity of the current scene.

A new sense of devotion and loyalty must challenge every Jew in these days of common peril. A new realization of the bulwark of strength we possess in fidelity to our faith and our ancient Jewish heritage must rally the indifferent, unaffiliated Jew back to the synagogue and to a dynamic Judaism. America, the privileged refuge of peace and freedom still left in this world, has a new call upon

our unwavering duty as citizens and as lovers of human liberty. New and ceaseless cries for help from the innocent victims of tyranny and ruthlessness urgently press for our immediate and generous response. This is no time for wailing and moaning. This is a crucial time for fervent prayer, for stiffening our moral fibre and above all, for translating into action the solemn resolves which the message of this Rosh Hashonah cannot fail to generate in the heart of every faithful Jew. May God grant that our prayers may not be in vain, and may there be a speedy surecease from the misery and agony that has come upon Israel and all peoples of our warstricken world.

Leon S. Lang,
President

BROOKLYN JEWISH CENTER ACTIVITIES

GREETINGS TO THE MEMBERSHIP

From Our Rabbi

TO the officers, trustees, directors, and members of our beloved institution, to all the members of the various staffs who work so zealously in the interest of our Center, to these and to their beloved families, I extend my sincerest wishes for a happy, prosperous and blessed year.

May the New Year bring to them and to all the children of Israel the realization of their cherished dreams and fondest hopes. May the New Year be for us, for our people here, in Palestine and throughout the world, a year of life and health, of strength and happiness, of peace and blessedness. And may our own beloved Center continue to be a fountain of spiritual strength in our community, inspiring us all to greater efforts and accomplishments in behalf of our faith and our people. —I. H. Levinthal

From the Officers

The approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge

the loyal co-operation they have received from the membership of the Center and are looking forward to their continued support so that the Institution may grow from strength to strength. *Leshono Tova Tikosev!*

Joseph M. Schwartz, President
Emanuel Greenberg, Vice-Pres.
Hyman Aaron, Vice-President
Max Herzfeld, Secretary
Moses Ginsberg, Treasurer

From the Sisterhood

The officers of the Sisterhood extend their New Year Greetings to all members of the organization and their families.

May the New Year bless us all with happiness, health and contentment.

Mrs. Albert Witty, President
Mrs. I. Wiener, Secretary

From the Administrative Director

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

Joseph Goldberg,
Administrative Director

ROSH HASHONAH SERVICES

THE services for Rosh Hashonah will be held on Wednesday and Thursday evenings, Oct. 2nd and 3rd at 5:45 o'clock and on Thursday and Friday mornings, October 3rd and 4th at 7 o'clock. Rev. Samuel Kantor will officiate in the Main Synagogue, assisted by the Kadimah Choir. On the first day of Rosh Hashonah Rabbi Levinthal will speak on the subject, "The Real Issues That Face the World." The subject of the second day's sermon is "The Jew's Primary Duty Today." The shofar will be sounded at the morning services at about 10:15 and the sermon will be delivered at about 10:30.

Members of the Center and all worshippers are requested to please be in their seats early as the doors will be closed during the delivery of the sermon and no one will be admitted.

The services in the auditorium will be conducted by Rev. Geza G. Fischer. The sermon will be delivered by Mr. Benjamin Hirsh, a member of the Hebrew School faculty.

The Kol Nidre services which usher in Yom Kippur will be held on Friday evening, October 11th at 5:30. Rabbi Levinthal will preach on the subject, "The First Pre-requisite of Religion." The sermon will be preached immediately after the chanting of the Kol Nidre service. Members are therefore requested to be in their seats before the Kol Nidre service begins.

On Saturday morning, the subject of Dr. Levinthal's sermon will be "A Day for Spiritual Reckoning." Yizkor services will be held on Saturday morning at 11 o'clock. The sermon will be preached immediately after this service.

INSTITUTE OF JEWISH STUDIES IS CHARTERED BY THE NATIONAL ACADEMY

Our Institute of Jewish Studies for Adults, which will open its eighth season in the middle of October has this year been chartered as a constituent member of the National Academy for Adult Jewish Studies under the auspices of the Jewish Theological Seminary of America. The National Academy aims to standardize the adult institutes throughout the country and thus raise the standards of adult Jewish education. Our Institute will continue its courses of studies on Tuesday and Thursday evenings and will also continue two courses to be given on Tuesday morning and afternoon for the benefit of those who cannot come in the evenings. A special Bulletin is being published announcing all of the courses and the members of the faculty for the coming season. This bulletin will be mailed shortly to all the members of the Center, and others may secure a copy by addressing the office of the Center.

AFTERNOON HEBREW SCHOOL NOW OPEN

Our afternoon Hebrew School has started the season's work in the early part of September and we are happy to record the fact that nearly all of the pupils of last year have returned and are back at their studies. We are also happy to welcome a very large group of new children, both boys and girls who have enrolled as new students.

The Hebrew School faculty is now organized in the following manner: Mr. Benjamin Hirsh, head of Department of Curriculum and Studies, Mr. Emanuel Edelstein, head of the Department of Organization and Discipline. Mr. Jacob M. Kartzin, a new member of the staff, is head of the department of Extra-Curricular Activities, and Mrs. Edelstein is head of the Keren Ami.

Further enrollment is taking place and parents who have not yet registered their children are urgently asked to do so as soon as possible. Registration is taking place every afternoon except on the Sabbath. Children

of non-members as well as members are welcome in our school and the rates for all may be obtained from the secretary of the school, Miss Grayzel on our school floor.

SUNDAY SCHOOL OPENS WITH LARGE ENROLLMENT

The Sunday School of our Center has opened for the term's work on Sunday, September 15th, and judging from the enrollment thus far, it appears that the Sunday School will have the largest registration this year in the history of its existence. Rabbi Mordecai Lewittes, the principal of the school, has made many plans for the improvement of the school work. A number of new teachers, all who have specialized in the field of Jewish education, have been added to the staff. It is hoped that the members will take advantage of this splendid opportunity and enroll their children who cannot attend the daily school in this department. New pupils can be enrolled on Sunday morning. There is no charge for tuition for children of members of the Center and a nominal charge of \$10 to children of non-members.

CONTEMPORARY LITERATURE LECTURES TO BE RESUMED

The series of lectures on contemporary literature will be resumed on Wednesday evening, October 30th, at 8:30 o'clock. This series will continue every Wednesday evening under the leadership of Mr. Jacob Kaplan.

Admission will be free to Center members upon presentation of their membership cards. A nominal fee of 15c will be charged to non-members.

JEWISH EDUCATION MEETING

A conference of representatives of Jewish organizations to discuss the means of arousing the community to the need of Jewish education for our young will be held at the Center on Monday evening, September 30th at 8:30 P.M. The conference is called by Messrs. Samuel Rottenberg, Herbert Tenzer and E. M. Edelstein and it will be addressed by Dr. Levinthal and Mr. Israel Chipkin of the Jewish Education Committee. All are welcome.

CONGRATULATIONS

Hearty congratulations to:

Mr. and Mrs. Joseph Schorr of 1492 Carroll Street on the marriage of their daughter Lucille to Mr. David

Dawson, son of Mr. and Mrs. Julius Dawson of 554 Montgomery Street.

SLICOTH SERVICES THIS SATURDAY AT MIDNIGHT

Slicoth Services will be said in the Center Synagogue on Saturday night, September 28th at 12:30 o'clock promptly. Rev. Samuel Kantor, assisted by the Kadimah Singers will officiate. There is no charge for admission and everyone is cordially welcome.

CONSECRATION CLASS

This year's consecration class has already been organized and is welcoming the admission of other girls who have the qualifications to join. Girls must be students in Hebrew and must have as a prerequisite a number of years of Jewish instruction. Candidates must apply in person to the instructor of the class, Mrs. Helen Levinthal Lyons, on Sunday morning at 10:30 o'clock.

CHILDREN'S CONGREGATION

The Children's Congregation will continue its services on Saturday mornings at 9:30. The congregation is composed of children of our schools as well as other children outside of the Center. Services are held on the Sabbath and on holidays under the supervision of the Hebrew School faculty. We urge all parents to encourage their children — boys and girls alike — to attend the services in the Children's Congregation regularly.

OPENING CLUB MEETINGS

The following clubs will hold their opening meeting on Saturday, October 5th at 7:30 P.M.:

Shonrim—Boys up to 16.

Center Girls—Girls up to 15.

Maccabees—Boys up to 13½.

Vivalets—Girls up to 13.

The Photography Club will meet on Sunday, October 6th at 2:30 P.M.

The Candle-lite Girls (up to 11 years) will meet on Monday, September 30th at 4 P.M.

Boy Scout Troop No. 125 will meet every Monday night at 7:30 P.M. Registering all new Scouts.

The opening date for the Junior League and Inta-League will be announced in the near future.

These clubs are guided by expert leaders and are open for membership to children of Center members and to students attending a Center school.

FINAL CALL FOR HOLIDAY SEATS

We still have a number of choice seats for the coming high holidays both in the main synagogue and the auditorium. If you are planning to worship in the Center will you please purchase your seats with the least possible delay.

SISTERHOOD CHORAL GROUP TO RESUME ITS ACTIVITIES

The Sisterhood Choral Group will again function this year. Center members who are interested in joining this group are requested to please leave their names at the information desk.

CLASS IN ELOCUTION AND DRAMATICS

The Center is now organizing a group in Elocution and Dramatics under the direction of Miss Hilde Albers, formerly of the Max Reinhardt Dramatic School. Miss Albers has played leading parts in drama and comedy at a number of theatres in Germany and Switzerland. In America she appeared as a member of Katharine Cornell's company of "Saint Joan."

The group is open to boys and girls between the ages of 9 and 12. The fee for the winter semester is \$2.50. The opening session will be held on Wednesday, October 9th, at 4 p.m. Registration can be made now.

BAR MITZVAH

Hearty congratulations and best wishes to Mr. and Mrs. M. Goldberg of 410 Eastern Parkway on the occasion of the Bar Mitzvah of their son Robert which will be held at the Center on Saturday morning, September 28th.

SABBATH SERVICES

Kindling of candles at 6:40 o'clock. Friday evening services at 6:45.

Sabbath services, Parsha Nizabim and Vayelek, will commence at 8:45 A.M.

Mincha services at 6:00 P.M.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:00 P.M.

DAILY SERVICES

Morning services at 7 and 8. Mincha services at 6:40 P.M.

Forum

**21st
SEASON**

DISCUSSIONS and LECTURES

FOR twenty years the Brooklyn Jewish Center has been conducting one of the finest forums in the country. The soundest analysts of questions of vital interest, the most eloquent and sought-after speakers, have appeared on the platform of the Center. No effort or cost has been spared to obtain the outstanding lecturers, and frequently noted international figures have made their first appearance in Greater New York at the Center.

The coming year will bring to the Center Forum platform the finest leaders of thought. Thomas Mann, a beloved liberal and humanitarian, who has been called the greatest novelist of this age, will speak at the Center for the first time, as will Andre Maurois, the eminent French biographer, and Jan Masaryk, the son of the founder of the Czecho-Slovak Republic.

The committee directing the Forum lectures and discussions is very proud to inaugurate another season of these brilliant programs.

★
THOMAS MANN

★
ANDRE MAUROIS

★
ALEXANDRE KERENSKY

★
JAN MASARYK

★
REV. JOHN KERNAN

★
LUDWIG LORE

★
DR. JOHN HAYNES HOLMES

★
PROF. SCOTT NEARING

★
MAURICE SAMUEL

★
GERHART SEGER

★
JOHANNES STEEL

★
MILTON STEINBERG

★
NORMAN THOMAS

*Season's First Lecture
MONDAY, OCTOBER 28th
Succeeding Lectures Every
Monday Thereafter.*

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Auerbach, Martin
Banking Married
Res. 24 Balfour Place
Bus. 176 Broadway
Proposed by Maurice Bernhardt and Sam Lemberg

Citron, Alvin
Reporting Unmarried
Res. 486 Brooklyn Ave.
Bus. 171 Madison Ave.
Proposed by Harry Schwartz.

Dunaeff, Sidney
Watch Repair Unmarried
Res. 167 Kingston Ave.
Bus. 459 Albany Ave.
Proposed by Harry Schwartz and Harry Model.

Fried, Irving
Clerk Unmarried
Res. 1588 Sterling Place
Bus. 263 Schenectady Ave.

Fried, Joseph
Clerk Unmarried
Res. 1588 Sterling Place
Bus. 478 Howard Ave.

Friedson, Nat
Butcher Unmarried
Res. 1273 Lincoln Place
Bus. 1372 St. Johns Place

Goda, Miss Bertha
Res. 665 Osborn St.

Greenwald, Mrs. Bertha
Res. 615 Montgomery St.

Gubersky, George
Engineer Unmarried
Res. 105 Rockaway Parkway
Bus. Municipal Bldg.
Proposed by David Gillman.

Kaplan, Harry
Attorney Unmarried
Res. 15 Maple St.
Bus. 291 Broadway
Proposed by Maurice Shorenstein.

Kobre, Lawrence
Radios Unmarried
Res. 532 Lefferts Ave.
Bus. 111 Eighth Ave.
Proposed by Harry Schwartz and Harry Model.

Koch, Samuel
Food Unmarried
Res. 15 Dodworth St.
Bus. 7003 Ft. Hamilton Pkwy.

Korchin, Leo
Dental Student Unmarried
Res. 635 Montgomery St.
Proposed by Dr. Max Goldstein

Lazarus, Miss Miriam
Res. 361 Troy Ave.

Pineus, Gustave
Welfare Dept. Married
Res. 1325 Union St.
Bus. 2032 Coney Island Ave.

Pressner, Sol S.
Dairy Prod. Married
Res. 1521 President St.
Bus. 324 Greenwich St.
Proposed by Mrs. R. Amer.

Schlanger, Jack
Foods Unmarried
Res. 1045 St. Johns Place
Bus. 9021 Sutphin Blvd.

Schultz, Mannie
Finance Married
Res. 609 Montgomery St.
Bus. 1508 Pitkin Ave.

Schwartz, Irving
Dresses Unmarried
Res. 422 Crown St.
Bus. 1350 Broadway
Proposed by Harry Schwartz and Harry Model

Senft, Henry
Investigator Unmarried
Res. 292 Graham Ave.
Bus. 52 Chambers St.

Shapiro, Miss Sylvia
Res. 667 Hawthorne St.
Proposed by A. H. Zirn.

Shiffman, Sidney
Grocery Unmarried
Res. 1933 Rockaway Parkway
Bus. Same

Shorenstein, Maurice
Attorney Unmarried
Res. 406 Stone Ave.
Bus. 66 Court St.
Proposed by Emanuel Miller

Tanenbaum, Max
Real Estate Unmarried
Res. 520 Crown St.
Bus. Same
Proposed by Charles and Harris Goody.

Waxman, Marcus
Dairy Married
Res. 346 New York Ave.
Bus. 160 Nostrand Ave.

The following have applied for reinstatement in the Brooklyn Jewish Center:

Gordon, Mac
Paint Supplies Married
Res. 578 Montgomery St.
Bus. 533 Hudson St.
Proposed by Sam Nicoll and Morris Wender

Harmatz, Harold H.
Attorney Unmarried
Res. 251 Montgomery St.
Proposed by George Friedwald

Sohmer, Mack
Broker Unmarried
Res. 1 E. 19th St.
Bus. 17 Battery Place

EMANUEL GREENBERG
Chairman Membership Committee

CONDOLENCE

We extend our heartfelt expressions of sympathy and condolence to Mrs. Mary Duberstein of 406 Crown St. on the loss of her sister.

PERSONALS

We extend our best wishes for a speedy recovery to the following:

Mrs. Celia Seinfel Greene who is confined at the Woman's Hospital, 110th Street and Amsterdam Avenue following an operation.

Mr. Abraham Ginsburg, chairman of the Religious Service Committee, who is confined at home.

ADDITIONS TO THE LIBRARY

The following books have recently been acquired by our library and are available for circulation:

Jewish Contribution to Civilization — Cecil Roth.
Anti-Semitism — Hugh Valenlin.
Candles in the Night — Joseph L. Baron.
Holy Scriptures — Deuteronomy — Joseph Reider.
Revolution of Nihilism — Herman Rauschning.
Voice of Destruction — Herman Rauschning.
World End — Upton Sinclair.
The Bible of the World — Robert O. Ballon.
Sabbetai Zevi — Joseph Kastein.

ACKNOWLEDGMENT OF GIFTS

We acknowledge with appreciation receipt of gifts from the following:

Library

Jacob S. Doner.
Mrs. May Kauffman.
Dr. I. H. Levinthal.
Hyman Mussin.
Mrs. S. Stark.

Prayer Books

Mr. and Mrs. George Fein in honor of the Bar Mitzvah of their son, Sheldon.

Mr. and Mrs. Martin Rosenman in honor of their marriage.

SISTERHOOD TO HOLD FIRST PROGRAM MEETING OCT. 7th

The women of the Center are urgently invited to attend the season's first meeting of our Sisterhood on Monday, October 7th, at 1:30 o'clock.

The meeting is held this time on the first Monday of the month instead of the regular second Monday because of the holidays, and it is earnestly hoped that all of the women of our institution will attend.

The president, Mrs. Albert Witty, will outline some of the major activities in which the Sisterhood will specialize during the coming year. A message of welcome will be delivered by our rabbi, Dr. Levinthal. The program committee headed by Mrs. I. H. Levinthal and Mrs. Morton Klinghoffer has arranged an interesting program in the nature of a musicale in which outstanding artists will participate. Mrs. Nachman Fogel, pianist, Miss Gloria Hammer, soprano, and Mr. Ralph Hollander, violinist, will be the soloists. Refreshments will follow.

YOUNG FOLKS LEAGUE NOTES

The Young Folks League will open its season with a meeting on Tuesday evening, October 8th. Election of officers will be held. The feature of the evening will be a question bee to be conducted by the G. Washington Coffee Co. Prizes will be awarded to the winners and souvenirs to all those participating. The meeting will be preceded

ed by a concert of recorded music in the lounge; dancing and refreshments will follow.

On Saturday night, October 12th, the League will hold its opening cocktail party and buffet supper. Details concerning this affair will be given at the meeting and in future *Bulletins*.

The second meeting of the Y.F.L. will be held on October 22nd. The feature of that evening will be an address by Mr. J. W. Duffield, of the *New York Times*.

Meetings are limited to members of the Center and to daughters of Center members. Meetings start promptly at 8:45 P.M.

GYMNASIUM AND BATHS SCHEDULE

The Gymnasium and Bath Department will be open on Wednesday, October 2nd for women from 10 a.m. to 1 p.m. and for men from 1 p.m. to 4 p.m. and will remain closed on both days of Rosh Hashonah, Thursday and Friday, October 3rd and 4th. The department will reopen for men on Saturday, October 5th at 8 p.m.

CENTER ACADEMY

of

The Brooklyn Jewish Center

Chartered by the University of the
State of New York

A PROGRESSIVE ELEMENTARY
SCHOOL . . . COMPLETE CURRICU-
LUM from KINDERGARTEN to EIGHTH
GRADE, INCLUDING ARTS, CRAFTS
and SCIENCE . . . COMBINED WITH A
FUNDAMENTAL EDUCATION IN HE-
BREW and JEWISH CULTURE.

Hours 8:45 a.m. to 3:15 p.m.



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CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

THE CENTER BULLETIN BOARD

OPENING MEMBERSHIP SOCIAL EVENT OF THE SEASON

TUESDAY EVENING
OCTOBER 22nd

An elaborate program of entertainment followed by refreshments, is being arranged by the Social Committee.

Reserve This Date!

SISTERHOOD Annual Mother-Daughter Luncheon & Fashion Show

WEDNESDAY, OCT. 30th
At 12 Noon

The Fashion Show will be provided by



MRS. MAURICE BERNHARDT
Chairman

- ADVANCE NOTICE -

OUR ANNUAL MUSIC FESTIVAL WILL BE HELD AT THE
METROPOLITAN OPERA HOUSE

SUNDAY EVENING, DECEMBER 15th

GYM and BATH SCHEDULE

The following schedule will be in effect in our Gymnasium and Baths Department:

Monday

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls —

Tuesday

Women 10 a.m. to 11 p.m.
Girls 3 p.m. to 5 p.m.

Wednesday

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls —

Thursday

Men 5 p.m. to 11 p.m.
Boys —
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

Friday

Men 1 p.m. to 4 p.m.
Boys 1 p.m. to 4 p.m.

Saturday

Men 8 p.m. to 11 p.m.

Sunday and Legal Holidays

Men 10 a.m. to 2 p.m.
Boys 2 p.m. to 4 p.m.

ROSH HASHONAH GREETINGS

*Mr. & Mrs. Moses Ginsberg
AND FAMILY*

1295 PRESIDENT STREET

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

A Happy New Year

— from —

RATNER'S DAIRY

138 DELANCEY STREET
New York City

MAX ZANKEL

JACOB HARMATZ

LOUIS ZANKEL

MR. and MRS.

HYMAN AARON

Children and Grandchildren

extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors and members of the Center, as well as to their friends and relatives.

MR. and MRS.

JOSEPH GOLDBERG

and their sons

EPHRAIM and ALVIN H.

Extend their New Year Greetings to their friends, relatives and all members of the Brooklyn Jewish Center

MR. and MRS.

ISIDOR FINE

extend to the Membership of the Brooklyn Jewish Center and to their friends and relatives their sincere wishes for a Happy and Prosperous New Year

REV. and MRS.

SAMUEL KANTOR

extend to their relatives and friends their best wishes for a Happy and Healthy New Year

KOTIMSKY & TUCHMAN
CATERERS OF DISTINCTION

extend to all Members of the Brooklyn Jewish
Center and their families their best wishes
for a very Happy New Year

RABBI and MRS.
ISRAEL H. LEVINTHAL

extend to the families of the officers, trustees,
directors and members, as well as to all of
the various staffs of the Center, their
sincerest prayers and best wishes for
a very Happy New Year

May the new year mark the end of sorrow for
our people and the dawn of a new era of
peace and blessedness

Greetings from:

MR. and MRS.
SIMON H. KUGEL

extend to their friends cordial greetings
and best wishes for a Happy
New Year

HARRY MARCUS
Manager of Sears Roebuck & Company
Bedford Avenue and Beverly Road
Brooklyn, N. Y.

MR. and MRS.

JOSEPH M. SCHWARTZ

MR. and MRS.

LOUIS BRENNER

Harriman, New York

Extend their best wishes for the New Year
to all the members of the Center,
their relatives and friends

extend to the officers, trustees, Board of Directors and the entire membership of the Brooklyn Jewish Center, their best wishes for a Happy and Prosperous New Year

MR. and MRS.

JOSEPH I. AARON

extend to their friends and relatives sincere
wishes for a happy, healthy and
prosperous New Year

HON. and MRS.

IRWIN STEINGUT

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

MR. and MRS.
MORRIS BRUKENFELD

1276 President Street

extend to their relatives and friends best wishes
for a Happy and Prosperous New Year

MR. and MRS.
PINCUS GLICKMAN
AND FAMILY

extend their best wishes for a Happy New
Year to all their friends and relatives

DR. MAX GOLDSTEIN
334 New York Avenue

extends greetings for the New Year to his
friends, relatives and to the Jewish
community in general

MR. and MRS.
DAVID GOODSTEIN

1338 Carroll Street

extend to their friends and relatives and the
Jewish community in general their sincere
wishes for a very Happy and
Prosperous New Year

MR. and MRS.
MORRIS W. HAFT
AND FAMILY

1125 Fifth Avenue, New York
and Deal, New Jersey

wish their friends and relatives a
very Happy New Year

MR. and MRS.
LOUIS HALPERIN

1362 President Street

extend New Year greetings to all their
relatives and friends

MR. and MRS.
NATHAN HALPERIN

748 St. Marks Avenue

extend their New Year Greetings to their
friends and relatives

MR. and MRS.
JACOB L. HOLTZMANN

extend their best wishes for a
Happy New Year

MR. and MRS.

SAMUEL KATZ

959 Park Place

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. and MRS.

LEIB LURIE

AND FAMILY

1451 Union Street

extend to their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.

BENJAMIN MARTZ

ALVIN and CAROL ANN

Extend best wishes for the
New Year

MR. and MRS.

LOUIS PARNES

extend New Year Greetings to all their
friends and relatives

Best Wishes for a Happy New Year

MR. and MRS.

ARCHIE POLSKY

135 Eastern Parkway

MR. and MRS.

SAMUEL ROTTENBERG

extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

MR. and MRS.

NATHAN D. SHAPIRO

wish their friends and relatives a
Happy New Year

MR. and MRS.

LOUIS WEINSTOCK

135 Eastern Parkway

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. and MRS.

MORTY SILVERSTEIN

115 East 21st Street

New Year Greetings to our friends
and all Israel

MR. and MRS.

JACOB RUTSTEIN

extend New Year Greeting to their
relatives and friends

MR and MRS.

JACOB A. FORTUNOFF

AND SONS

wish their relatives and friends Health,
Happiness and Prosperity for
the New Year

MR. and MRS.

FRED KRONISH

AND CHILDREN

wish their relatives and friends Health, Happi-
ness and Prosperity for the New Year

MR. and MRS.

ALEX BERNSTEIN
AND FAMILY

1503 President Street

Best wishes and a Happy New
Year to all Center members
and friends

Best Wishes for a Happy New Year
from

MR. and MRS.

BENJAMIN MARKOWE
AND DAUGHTERS

510 Lenox Road

MR. and MRS.

MORRIS DLUGASCH

1304 President Street

wish their relatives and friends
Health, Happiness and Prosperity
for the New Year

MR. and MRS.

JACOB S. DONER
AND FAMILY

wish their relatives and friends, as
well as all officers and members of
of the Center a Happy and
Prosperous New Year

MR. and MRS.

OSCAR S. KURSHAN

GLADYS and JEROME

583 Crown Street

wish you a Happy New Year

MR. and MRS.

NATHAN T. SCHWARTZ
AND FAMILY

wish you and yours a Happy and
Prosperous New Year

MR. and MRS.

ABRAHAM GINSBURG

576 Eastern Parkway

extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
New Year

MR. and MRS.

JACOB GOELL
AND FAMILY

extend to the officers, directors and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.

HENRY HOLTZMANN

extend best wishes for the New Year
to all their relatives and friends

MR. and MRS.
ARTHUR JOSEPH
AND FAMILY
507 Montgomery Street

extend best wishes for the New Year
to all their friends and relatives

DR. JOSEPH FELDMAN
668 Eastern Parkway
extends his New Year Greetings
to all his friends.

Mrs. ABRAHAM POSNER
extends best wishes for the New Year
to all her friends and relatives

Mr. HEYMAN SCHRIER
41 Eastern Parkway

extends to his relatives and friends his
best wishes for the New Year

NEW YEAR GREETINGS
from
MR. and MRS.

MILTON J. GOELL
347 New York Avenue

MR. and MRS.
MAX GOLDBERG
410 Eastern Parkway

extend to their friends and members
of the Center their best wishes for
a Happy New Year

HOLIDAY GREETINGS
from
DR. and MRS.
BENJAMIN KOVEN

MR. and MRS.
SAMUEL S. WEISBERG
AND FAMILY
9 Prospect Park West

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. MAX FABRIKANT
640 Empire Boulevard
extends good wishes for the New Year
to all their relatives and friends

MR. and MRS.
BARNETT TANENBAUM

extend to all their relatives and friends
best wishes for the New Year

MR. and MRS.
SOLOMON GOODMAN
AND SON

596 Montgomery Street
Extend New Year Greetings to all their
relatives and friends

MR. and MRS.
MARK J. GOELL
AND SONS

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
SAMUEL GREENBLATT

41 Eastern Parkway
extend to their friends and relatives
best wishes for a Happy New Year

NEW YEAR GREETINGS
from
MR. and MRS.
JACOB S. GREENSPAN
692 Eastern Parkway

MR. and MRS.
HENRY H. GROSS
AND FAMILY
751 St. Marks Avenue

extend best wishes to all their relatives
and friends for a Happy and Prosperous
New Year

MR. and MRS.
AARON LEWIS
1482 Carroll Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
PHILIP L. LIPSHUTZ
IRA, BARBARA and RAYMOND

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
HYMAN ABRAMS
404 Crown Street

extend their best wishes for the New
Year to all their relatives and friends

MR. and MRS.
MORRIS BERGMANN
1030 Park Place

wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
CHARLES DILBERT

extend New Year Greetings to all
their friends and relatives

MR. and MRS.
HARRY DILBERT

wish their friends and relatives a very
Happy and Prosperous New Year

MR. and MRS.
JOSEPH FELDT

AND FAMILY
855 Ocean Avenue

extend their New Year Greetings
to friends and relatives

MR. and MRS.
CHARLES FINE

919 Park Place

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
HARRY A. FREEDMAN

135 Eastern Parkway

extend to their friends and relatives
their best wishes for a Happy
New Year

DR. and MRS.
R. FINKELSTEIN

AND FAMILY
576 Eastern Parkway

wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
MARTIN M. GOLDMAN

763 Eastern Parkway

wish their relatives and friends a
very Happy New Year

MR. and MRS.
A. GOTTLIEB

1601 Carroll Street

extend New Year Greetings to all their
friends and relatives

MR. and MRS.
ISIDOR GRAY

AND FAMILY

extend their New Year Greetings to
all their relatives and friends

MR. and MRS.
DAVID HALPERN

789 St. Marks Avenue

A Happy and Prosperous New Year
to our friends and relatives

MR. and MRS.
JOSEPH HOROWITZ

25 Eastern Parkway

extend New Year Greetings to all
their friends and relatives

MR. and MRS.
JACOB INKELES

12 Crown Street

extend their best wishes for the New
Year to all their relatives and friends

Mr. BENJAMIN KAPLAN

1632 Carroll Street

wishes his friends and relatives a
happy and Prosperous New Year

Mr. BERNARD KATZ

AND FAMILY

45 East 30th Street
New York City

wish their relatives and friends a
Happy and Prosperous New Year

DR. and MRS.

PERCY LEWIS

55 Eastern Parkway

extend their best wishes for the New
Year to all their relatives and friends

MR. and MRS.

HARRY LEVY

DORIS and SHELDON

wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.

ISADOR LOWENFELD

AND SONS

258 Sullivan Place

extend their New Year Greetings
to their friends and relatives

MR. and MRS.

MORRIS NEINKEN

543 Crown Street

wish their relatives and friends a
Happy and Prosperous New Year

Mr. CHARLES PERMAN

extends New Year Greetings to all his
relatives and friends

MR. and MRS.
HYMAN RACHMIL

AND CHILDREN

1056 President Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.

ISIDORE POLIVNICK

395 Crown St., Brooklyn

Extend New Year's greetings to all
their relatives and friends.

Mrs. H. SALIT

wishes all her relatives and friends a
very Happy and Prosperous
New Year

MR. and MRS.
WILLIAM I. SIEGEL

AND FAMILY

1602 Carroll Street

extend best wishes for a Happy New
Year to all their relatives and friends

MR. and MRS.
JOSEPH STARK

AND FAMILY

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
SAMUEL STARK

AND FAMILY

693 Montgomery Street

extend to their friends, family and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.
M. D. WENDER

AND FAMILY

1191 Carroll Street

wish you a Happy New Year

MR. and MRS.
I. WIENER

AND FAMILY

68 Sterling Street

extend New Year Greetings to their
friends and relatives

MR. and MRS.
ALBERT WITTY

AND IRWIN

240 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
HARRY ZIRINSKY

550 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
SOL SUSSMAN
AND FAMILY

extend to the officers and staff of
the Jewish Center their New Year
Greetings.

MR. and MRS.
LEO KAUFMANN
and Daughters
EDITH and BETTY

639 Eastern Parkway

extend best wishes for the New Year
to all their relatives and friends

Additional Rosh Hashon-
ah Greetings will be ac-
cepted for publication in
the Weekly BULLETIN.

JUDGE and MRS.
NATHAN SWEEDLER

194 Crown Street

extend their best wishes for the New
Year to all their friends and
relatives

MR. and MRS.
HENRY TELLER

1548 Union Street

extend New Year Greetings to all
their relatives and friends

MISIKOFF BROTHERS
1406 Pitkin Avenue

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.
BENJAMIN J. KLINE

1354 President Street

Extend to the officers and members of the
Brooklyn Jewish Center, as well as to their
relatives and friends, their best wishes
for a Happy and Prosperous
New Year

Mr. and Mrs. Phillip Brenner

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year

60 DIVISION STREET, N. Y.

OUR ONLY STORE

THE UNDERSTANDING ARTHUR SCHNITZLER

(Continued from page 8)

girl cries out in protest against this melancholy attitude, he answers with the assurance of his age and experience, "It is in hours like those we know that we have lost nothing, and that in reality we cannot lose anything."

With this accurate psychology and consolation, Schnitzler epitomizes in the play the meaning of life, the fact that in the last analysis, in this crucible of ceaseless interaction of elements, human beings actually never lose anything, but always, if they can but realize it, only gain. The association and combinations of living are endless; and the memory, giantly-deep repository, accumulates and assembles, so that extension and fruition must result.

"Countess Mizzie" has been described as Schnitzler's "sweetest" play. Written four years after "The Lonely Way," it has been interpreted as suggesting that a basic unity underlies humanity, that social distinctions are but the surface screens which conceal the interwoven roots of mankind. As in the majority of Schnitzler's dramatic productions there is slight action, but only a series of adjustments between the characters, without overt drama. The play breathes of mellow-ness and tolerance, and the heroine (if she may be called such) is on a par with the calm, collected, celebrated English mistress of commonsense, Candida. Countess (Maria) Mizzie at thirty-seven finds herself confronted with the son she bore out of wedlock to a married Prince who was too cowardly and selfish to elope with her. Because she could not be a mother openly, completely, Mizzie gave the child over to his father for upbringing and decided to forget all about him. She scoffed at the old saw that blood is thicker than water, and meets her son imperturbably. The Prince, now widowed, is ready to marry Mizzie, but she beratingly refuses. Their son, always aware of his father's interest in the Countess, urges him to marry her, wholly unsuspecting her relation; as a matter of fact, he believes that a certain ex-ballet dancer, once mistress of Mizzie's father, is the woman who gave him birth. The play comes to no climax or conventional ending as it closes with Mizzie and her father preparing to make a journey to Ostend to be re-

united with the Prince and the son. Thus everyone behaves with rare control and discretion, in the traditional Shavian manner, and no emotional energy is wasted. To many, "Countess Mizzie" is a decided let-down after the brilliance and depth of "The Lonely Way" and "Intermezzo." It comes like an easy whisper upon a dramatic outcry. And is not particularly worthy of the Viennese playwright's physician-like incisiveness.

Only in "Professor Bernhardi," written in 1912, did this Jewish professional, born and bred in one of the centers of European anti-Semitism, touch upon the factor of racial discrimination. And it is a telling commentary upon this aberration that Schnitzler, finding it too picayunish in itself, penetrates far enough into psychology to conclude that modern religious differences are basically individual differences, i.e., the disparity between spiritual and skeptical outlook and belief. For, as any discerning mind will discover, the mutual antagonisms between Jews and Christians began essentially as the result of a "difference in phase," not in race distinction. The bases for so-called religious contempts and hatreds lies not—or, at least, not in any great degree—in the religious per se, for what are they but symbols for ways of living? And it is when these ways of living clash that race hatreds are born. When after the year 1000, the culturally well-developed Jews found themselves suddenly in the midst of the German-Roman world living in a townless land with crude settlements, the misunderstanding and lack of appreciation that followed was the result of a collision between an already civilized group and an almost primitive one, and this was largely responsible for "anti-Semitism." And this difference, either of phase or temperament, which can exist between people of the same religion, is brought out resolutely in "Professor Bernhardi," and deemed by the playwright a more fundamental factor than traditional anti-Semitism.

The drama deals with the prejudice directed against Professor Bernhardi, middle-aged Jewish head of a private hospital, when he humanely refuses a priest admittance to the room of a young, dying girl who, ignorant of

her condition, is in a state of euphoria which the doctor knows will snap into death the moment she realizes the priest's presence. Bernhardi believes that her last hour on earth should be as unclouded as possible. The priest believes that under no circumstances must she die withoutunction. That these positions involve all the questions and problems of human destiny is the untold other side of the play which Schnitzler, with customary irony, subtitled a comedy. When Bernhardi remains adamant, a sister-nurse, in response to a hardly noticeable flicker of an eyelid by the priest, goes into the girl's ward and announcing the cleric's visit, causes her almost instant death. As a result of the opprobrious anti-Semitic pressure that is brought to bear, Professor Bernhardi goes to prison for a few months to expiate his gross sacrilege, but emerges completely exonerated.

"Professor Bernhardi" abounds in scathing pictures of various medical specialists, both Jew and non-Jew, and of the entanglement of medicine with politics which forces many of Bernhardi's staff and colleagues to desert and deride him. It is an indictment of "place-seekers, scoundrels and fools," those who congest the course of living with human pettiness and parliamentary propaganda, and those who do not withstand this contagion, who thrive by the coin of insincerity and hypocrisy. In the person of Bernhardi we hear Schnitzler himself, detached, ironical, superior, almost cynically intelligent, a finished product as far as life's problems are concerned, a complete, well-tempered scientific instrument. The scene between the professor representing intelligence, and the priest typifying faith, is a fine, revelatory study of fundamental attitudes. A type rather than a man, Bernhardi is, of course, a symbol of the rational being impinged upon by the retrogressive forces of subjective attachment. For five acts the brilliant dialogue never falters or palls, although the play lacks love interest. It is a serious, mature, engrossing drama woven around sound and profound problems and principles.

Whereas Schnitzler called "Professor Bernhardi" a comedy, he subtitled "The Vast Domain" a tragicomedy. This play, written in 1910, was probably so termed because, while "Bern-

hardi" dealt with an external problem, as it were, "The Vast Domain" deals with private, personal straits and struggles, and is, as Edwin Bjorkman said, "a series of soul-studies." Closely akin to "The Lonely Way," its theme is crystallized in the words of Dr. von Aigner, an enterprising hotel manager and philanderer, as he explains to a friend his infidelity to his beloved wife: "Hasn't it occurred to you what complex beings we human creatures are at bottom? There is so much that finds space in us at the same time. Love and deceit, fidelity and faithlessness, worship of one and longing for another or several. We attempt to establish order within ourselves, as well as we can, but this order remains an artificial thing. The natural condition is chaos. Yes, my good Hofreiter, the soul—is a vast domain . . . as a poet once expressed it."

And much finds space in the vast domain of the various characters as events and developments crowd upon them. The large group of friends of Friedrich and Genia Hofreitar are shocked at the suicide of a renowned young virtuoso with whom Friedrich, a well-to-do factory owner, had dined upon the eve of the death. Genia alone, an attractive woman over thirty, shows slight concern and thereby arouses Friedrich's suspicion. He forces her admission that the musician killed himself because of her unreturned love. Although the Hofreiters have been extremely distant and unfaithful for years, their young son having been sent away to England to study, the suicide of the musician so unnerves Friedrich that he goes away to the mountains with friends. There he discovers his love for Erna Wahl, a rather philosophical young woman who has loved him since her seventh year, and they pledge themselves. But on his return, he learns that Genia has been having another cold-blooded affair with a young ensign, Otto von Aigner, the son of old, mutual friends. Thereupon he engages Otto in a duel and kills him; and when Erna clamours to run away with him, he refuses. Some sort of psychological process has been concluded in Friedrich and he revolts against . . . youth. The reader is led to realize that the suppressed irrational in this urbane, civilized product burst out in the desire to slay. Friedrich himself confesses that it was only because he didn't like to "feel the fool" that he challenged

Otto, but when the two men met, they knew that one must die—it had become a primitive emotional necessity, born of the deep-seated antagonism which upon more crucial occasions bears out the dictum that "all men are enemies." Thus, "the soul is a vast domain. The natural condition is chaos."

All the characters in the drama exist to show how their beings are in constant flux. For, just at the end, when Friedrich, after Genia has left him, rebelliously cries to Erna that he belongs to no one on earth, his young son calls on him, and Friedrich, with a faint moan, goes to him. And thus with nothing resolved but a series of inner exposes, the play closes. Again has Schnitzler restated in other words this core of his attitude towards life, taken from his one-act verse play, "Paracelsus":

"Our life is wrought of dreams and waking, fused
Of truth and lies. There lives no certitude.
Of others we know naught, naught of
ourselves.
We play a part and wise is he who
knows it."

In short, Friedrich's conclusion is that "everything is illusion." And yet, contradictorily, this culmination of his thought, instead of strengthening his habitual detachment, embitters him with resentment, as we hear once more Schnitzler's belief that unpredictable chaos, not logic, activates human beings.

The five plays of Schnitzler which were published in 1915 as "Comedies of Words" are one-acters, all spun around psychological situations, short portrayals of what is greatly elaborated in his longer, more discursive dramas. In "The Hour of Recognition," for example, we have the "comedy of a "showdown" between a doctor and his wife over the love affair she is supposed to have had clandestinely with an old friend and almost professional rival of his. For ten years, the doctor bitterly berates her, he maintained their marriage for the sake of their daughter, but now he asks to be left alone, since she has never been a help or ideal. And the irony of the matter is that the wife, having been tormented between great love for the friend and wifely duty and affection for her husband, had let the friend go, and indulged, instead, in a sort of compensatory escape with another man utterly unsuspected by her husband! Again the theme of the

"vast domain," of the varied forces which may dwell in the depths of the soul, entirely unknown to others. Brief, but tellingly dramatic are the glimpses of ingress to the darker regions of human behavior as limited by Schnitzler's convert sarcasm.

"The Big Scene" is actually a comedy, and a fairly trite one, about an egotistical actor whose talent is so overwhelming in real life that he overrides all barriers, complications and oppositions en route to having his own way. It is a farce and certainly among the very lesser character etchings of the playwright. "The Festival of Bacchus" is another little study in human behavior, about a woman on the verge of leaving her unfaithful, brilliant husband, an author, for an earnest, but not particularly clever chemistry professor, and how she succumbs to her husband's charm and intelligence at the last moment and sends her lover away. This is a searing expose of perverse motives, for the husband wins back his wife, not because of his love, but for his own pleasure in victory over his rival, a weak fellow whom the wife makes no effort to retain. The husband's technique consists of a recital of the festival of Bacchus, the theme of his forthcoming play, which having a bearing upon the triangle at hand, subtly undermines his wife and her lover's will, and dissolves their plans. "Literature" is still another farce, having to do with a young woman author who throws up writing for the sake of her lover who has been shocked by her intimately revelatory poems. It, too, is but a curtain-raiser, as it were, for the playwright's other, more expert works. "His Helpmate" is a fairly keen vignette of the delusion which people may have concerning those to whom they have been closest for years. Thus, a man learning that his recently deceased wife was betrayed during her life by her lover, grieves over her plight until her friend informs him that his wife was aware of her lover's duplicity all the while, but being essentially frivolous, had never cared. Another hasty glimpse of complicated human consciousness. And indication—and conclusion—that "everything is illusion."

Among some of Schnitzler's earlier works, "Light o'Love," the well known "Liebelei," takes first rank, and this solely because of its convincing intensity. It is a simple story of a

ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculties, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

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poor young girl's love for a wealthy student who is killed in a duel over an intrigue with a married woman. But the simplicity is balanced and beautifully reinforced by the sincerity of the character drawings which have the marvelous mark of reality. The last act, which takes place two days after the duel, is superb in the tempo of tragedy which overtakes the girl when she realizes she well may have been no more than a pastime to the man she loved. But when she hears that he is already buried and she can never see him again, her anguish rises to such intensity that she rushes out to his grave, to die upon it. Her grief and horror that she was completely neglected in the major affairs of his life mount with gruelling unabatement, and present as moving a portrayal as anything to be found in Schnitzler. At the time of the first production of "Liebelei," critics heralded the author as "a new and powerful prophet of the naturalistic school." And there can be no question that within his scope and gravely ironical approach, Schnitzler offers a range of people, pictures and phil-

osophy which have that power which comes from the courage to face the deep, serious problems of life sanely, and with the fundamental inquiry of the great school called naturalism.

Schnitzler was among the first continental writers to be indebted to Freud. But what he took from the eminent psychoanalyst was not his sex theories, but rather his attempt to unravel the mysteries of illusion. Schnitzler would have indubitably been more stirred by Freud's interpretation of dreams and the unconscious than by this sexological synthesis, for he was ever trying to peer over into the "beyond" side of living, into the "second" world of that strange true domain of vast reality—which is not, as thinkers are coming to understand more and more, limited by the boundaries of a consciousness at its optimum in waking moments only. He wished, in a word, to pounce upon the "missing link" of pure objectivity, or pure knowledge, and realized that for imperfect, sensuous man it was impossible — hence, his gentle indulgence, the pardon which came from sophisticated understand-

ing. This was natural for him as a product of his times, but because it lacked the redemptiveness of love, was comparatively without grace, and tragic.

THE J. D. C. UNDER PRESENT CONDITIONS

(Continued from page 6)
fugee for every 40,000 inhabitants.

If I were an art designer, and I were asked to draw a symbol characterizing each of the last few generations including the present one, I should reserve for the first part of the Twentieth Century the symbol of a small, battered cattleboat. Its cargo would be a horde of frightened human beings. The faces of the passengers would bear embittered expressions. Refused admission into ports of call everywhere, doomed to remain on the ship forever, yearning for a home where they could strike out afresh, they would be a living indictment of the times which have produced them. But then in the West there would be a gleam of light, as America, the last outpost of freedom, flashed its reassuring message—hope.

"In Thy Light We Shall See Light"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion — both Jewish and Christian — to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

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